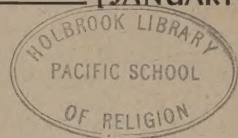


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The
AMERICAN FRIEND

[JANUARY 3, 1952]



Good Reading for New Year

Reviews of Recent Books

For a Prophetic Quakerism

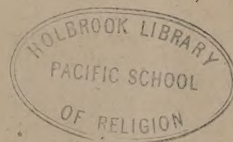
Welden Reynolds

News About Friends

In Fellowship

On Wings to Africa

Helen Fletcher



Reader Concerns

Correspondence

WORLD CONFERENCE PLANS

EDITORIAL REFLECTIONS

.. Correspondence ..

Where there is much desire to learn, there of necessity will be much arguing, much writing, many opinions; for opinion in good men is but knowledge in the making.

MILTON

INVITATION TO VISITING FRIENDS

To the Editor:

There will be many English Friends, not necessarily attending the Oxford Conference themselves, who will be hoping to see something of American visitors this summer. We feel also that American Friends may enjoy spending a few days in the homes of British Friends and getting to know them personally. Would any delegates to the Oxford Conference, or their husbands or wives, who would care to do this get into touch with me, saying when they would like a short period of hospitality and what part of England they would like to visit? It would be a help to have a second choice, in case it is not possible to arrange a visit in the place of the first choice. Friends must remember that not all British Friends live in the most beautiful parts of the country! It would also be helpful to know interests and professions, so that as far as possible they may meet Friends of similar interests.

Margery L. Wilson

The End House,
Station Road,
Keynsham,
Somerset, England

REQUEST FOR STUDY FINDINGS

To the Editor:

We are encouraged to hear of many Friends' groups in the different Yearly Meetings who are studying the Second World Conference Study Booklet this winter. We hope to have reports from many of these groups, and in the preface to the booklet we have asked that these reports should be sent to us in installments so as to facilitate their examination and the circulation of material before the Conference. I wonder

if you could kindly draw this to the attention of your readers and suggest that groups send their reports and findings to us quickly as possible.

Archer Tongue, Secretary
Friends World Conference

Friends House, Euston Road
London, N.W. 1
England

MORE ABOUT CHRISTIAN ECONOMICS

In this letter, a young Friend answers some of the arguments used by Howard Kershner in his article on Christianity and free enterprise in THE AMERICAN FRIEND for October 25, entitled "What About Christian Economics?" Philip Miller is a freshman at Oberlin College.

To the Editor:

Howard Kershner states that "Socialism tends to uniformity." So also does free enterprise. Large monopolies continually swallow up smaller businesses; now we also have a government harnessed to war and armaments contracts. This approaches fascist uniformity.

"It reduces men toward the common denominator level." For most of the world this would be no reduction. Even in this country, less than one-fourth of the population controls over three-fourths of the wealth. Then, for the majority, it would be a rise to the common denominator level.

"Its tendency is non-recognition of the merit and worth of the gifted individual." This is not the case in regard to doctors, for example. While the AMA keeps the number of doctors lower than the number necessary in this country, plans for socialized medicine would provide training for the young men who now are not allowed to enter the field.

"Christian charity is the way to meet need." Gandhi emphasized, "We must learn to be just, when it is so much easier to be generous." You cannot deprive a man of something which he deserves, and then give it to him as charity and rightly expect him to love you for it. Then, if Christianity is love, charity cannot be Christian.

"Welfare statism—taking from some by force and distributing to others—is both (coveting and stealing)." How did the "some" get it while the "others" didn't? They may not have stolen it, but they must certainly have coveted it.

I do not believe "that socialism and communism are essentially the same, differing only in the degree of application of collectivism." Socialism is possible only when it becomes the will of the majority—it is completely democratic. On the other hand, communism expects that the enlightened and militant minority will lead the rest of the people. To lead means to coerce; and this is the difference between democratic socialism and dictatorial communism.

"Socialism subjects the individual to the will of the group." Our Constitution subjects the state to the will of the nation. Furthermore, Howard Kershner had earlier stated that Socialism tends toward uniformity. If man is uniform, and the state represents man, then man is the state. Therefore you would not say that he is subject to himself, but that at last his resources are to be directed for his own benefit.

It is often argued that under socialism, people will have no incentive. As in the case of Stockholm, when a man finds himself and his whole family living a new and fuller life, due to socialized housing, medicine, etc., he is sure to have much more incentive to work.

I agree that God be the only Lord and Master. However He can be reached in many ways and through different systems. Howard Kershner speaks of the man who is anxious to receive his "extra wealth." Isn't this coveting? And whom does that man recognize as his Lord and Master?

Philip Miller

217 M. B.
Oberlin, Ohio

Since we cannot escape the world, nor rule the world, nor buy the world, the only course left is to join the world in a genuinely cooperative effort to achieve world security.

Walter Judd

THE AMERICAN FRIEND

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ERROL T. ELLIOTT Editor
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Editorials . . .

Gleaned from the Conference Plans

A previous issue of this journal was devoted almost exclusively to the World Conference of Friends. Turning through those pages, one may feel the first movements toward the "gathered" meeting of Friends at Oxford in 1952. Indeed, the Conference had already begun several months ago. One might say that it began as soon as the Conference held at Swarthmore in 1937 ended.

I

There seems to be no interest anywhere among Friends in uniting their "branches." Nor should there be any such attempt. Where union has taken place in certain localities, it has come about through a spiritual fellowship that was first discovered, and in which "branches" had no meaning. Presumably the spiritual life was there and simply acknowledged in a common meeting.

Such, at least, is the way of the spirit. It is not for us to take affairs into our own hands and try to carpenter some kind of inclusive structure, and, so far as can be seen, no one is trying to do that. Nothing short of the principles of spiritual growth can finally answer the questions that our divisions raise today. It is not union, but unity that matters. This attitude, we believe, is generally accepted as Friends think and plan toward the Oxford Conference.

II

Unity is not something which can be "fabricated," it is not mechanical, it cannot be organized into existence. It must rise from spiritual depths and find its roots in a vital soil. Such unity will be found in Christ, for Quakerism (an over-emphasized word) is not a current outside the historic and greater stream of Christian faith and life—it is inside it, a part of the stream. Friends have their own *forms* of expression in faith and practice, but in essence they are within the Christian Church. It is evident in the plans of the World Conference that those plans are being made with the Christian frame of reference as the background.

It is also evident that planners and plans for the World Conference do not anticipate any self-appraisal of Quakerism at Oxford. We have measured ourselves by ourselves long enough. We must not try to save Quakers or Quakerism, but to help bring Christ to men individually, and into their relationships. We should come together seeking God and his will almost as if no Quaker movement had ever been. That which can empower us and give us a right to an existence cannot be inherited.

At Oxford we shall look at our responsibilities in terms of the Christian vocation—the call of Christ to us. For this we need more than a founder—we need the Redeemer.

III

Progress has been made in unity, because more Friends have met other Friends and because they

have been drawn toward one another in the unity that is found in Christian fellowship. There has also been a tremendous logic, almost shouting at us—we have a reputation for peacemaking between races, nations, classes—how about practicing it among ourselves! But there is a deeper logic still—if Christ is *one*, how can we be his followers if we are at odds with one another!

When spiritual progress has been made, then terminologies may well be made to match the facts. Take, for instance, the name, "Friends World Committee for Consultation." It has really never been a committee "for consultation." This committee could never have produced the plans for a World Conference at Oxford by merely "consulting." This committee was expected to do more than meet and consult (another name for talking). It was given no authority, nor should it have any authority beyond planning and executing its plans for a greater exposure of minds to minds and hearts to hearts, such as the World Conference offers. If we want unity, if we believe in it, if fellowship and not union is what we want, then why not use terms or names which imply it? What that name should be cannot be quickly determined. Do we want a new name for our related work in the world? How about such a title as this: The Friends World Fellowship Council.

IV

In the meantime, there is no prospect that our diversities among Friends will be erased or flattened out into a plane of uniformity. We should not attempt it. About half of the Friends in the world are of the pastoral persuasion. The other half follow the tradition of the open Meeting. But among the pastoral Meetings there is an increasing emphasis on the personal and general responsibility of all members in a Meeting, and in a few non-pastoral groups there has been some trend toward a secretarial pattern. Perhaps it is in such Meetings, pastoral and non-pastoral, more than any others, that there is a consciousness of change—a spirit of creativeness, less of the rutted tradition of practice. There is always need for a healthy "unsettledness" in all of our Meetings.

All of these facts of tradition and change are part of the development of Friends as we enter our fourth century. If we had not been spiritually exposed to one another, there would be no ferment among us now. Whatever "systems" exist among Friends, the membership has no inclination to erase their practices and start anew. Instead they seek to improve those practices, giving them spiritual depth and greater impact on the life of the community and the world.

We have learned, generally, not to be excited by our diversities. Wherever we are, whatever our practices, we must know, in terms of personal awareness, the Christ whose we are and whom we would serve. If in all humility we follow him, escaping the perils of pride which lead us to condemn those of another practice, he will lead us in ways and to ends

that only the future can reveal. We may not know where he will finally lead us, but, blessed assurance, we can know our Guide.

New Sight for a New World!

OUTSIDE it was frigid, zero weather. Inside, the warm, well-lighted family hearth offered an evening of reading and music. It was easy to settle down by the bright light, in the favorite chair.

What to read? Here lay a dozen choices, fiction, history, biography — and a volume of poems by E. Merrill Root. What could be better than poetry in a warm secure corner on a winter's night. There are always great lines in good poems which the reader does well to fasten in his memory. Here is one from Root:

We, the sons of light,
Create the world because we give it sight.

That line sings a scientific fact to us. It is well known that there is no light or color only as there are eyes to see them, no sounds only where there are ears to hear them. Until eyes and ears catch them, they are only waves in the ether, but even the most sensitive eyes and ears are limited in what they can receive. Only in so far as these sense organs are opened to receive the world of light and sound does that world become a reality. Until then it is as if that much of the creation were not there. It is our busi-

ness to "create" a world for men by giving them sight and hearing.

We are still the sentient creatures, too often, having only the physical senses, with eyes only for light-waves. But we can also have insight — the second sight of spiritual awareness. It comes by knowledge, meditation, worship, prayer, sympathy — by love. How little we read our world with eyes of the spirit! How little do we hear its music!

It is the ministry of the masters of music, art and literature to open our eyes to the undiscovered world. When that is done, it is as if a new creation unfolds before us. We may stand on a Patmos and see a new heaven and a new earth, "coming down from God out of heaven," or a world of grand spiritual meaning rising up from its tangible forms all around us. We see our neighbors with new eyes, because we love them — see them for what God made them and us to be. We thrill at the possibility of realizing in our relations with them the fulfillment of that grand idea of community.

We must join the ranks of the creators whose lights are kindled by the Creator. There is with us enough light to dispel the darkness, enough fuel to power and light the new day, enough cohesion of love to bring order into chaos — enough of all to bring community into confusion. We can create that world by giving this world sight!

E. T. E.

Who Are We?

For a Prophetic Quakerism

By Welden Reynolds

For those who want serious reading on the nature and significance of Friends in the Christian tradition, here is a definitive statement. Friends may not agree on all points offered, but they will profit by the reading of this article by Welden Reynolds, a Chicago Friend. Our Oxford-bound Friends especially will want to peruse this and other contributions to follow in future issues of this journal.

I

THE Society of Friends appears to be entering upon a time when there is a widening desire among us really to understand (not simply to guess at and improvise upon) the true nature of Quakerism. There is now the beginning of an openness to inquire into the root principles of our faith as a society, and to understand that message which is peculiarly Quaker. Are we any different, as a group, than other groups of organized Christians? Is there a work which is uniquely ours to do in history for the God who made heaven and earth? There is much striving among us for what is called "the Christian answer" to the world's problems. But in the midst of this striving, we must ask if God has not already given us a peculiar and precious message to publish and demonstrate before the world.

The World Conference of Friends, coming next summer at Oxford, England, may have something to do with this impulse to find the group-purpose in Quakerism. But more likely, the World Conference and its theme, "The Vocation of Friends in the Modern World," is only a part, not the cause of a larger overturning.

This larger overturning can be attributed to the hand of God alone. In the history of every group which retains any sensitivity to the workings of the Holy Spirit, there come special times when a new life is present. A new force invades the scene, upsetting and overturning, setting crooked things straight and giving new sight to the stubborn and the blind. God is actively the author of such times, and now in a special way He may indeed be dealing with us as Friends. Let us take careful heed. The time is big with promise for us as a "peculiar people" who, though largely lost to our once creative peculiarity, may yet be restored to the vigor of a divinely-given purpose laid upon us by almighty God.

For our help, a few voices are being raised here and there which ring with the note of prophetic insight. Among them is the voice of Lewis Benson, a Friend living in Haddonfield, New Jersey. For many years, Lewis Benson has wrestled with this question of the true Quaker mission. Following his concern closely over rough ground, this Friend has labored to bring to Quakers today a clear identification of what the Quaker movement really is. He has made a penetrating study of the nature and work of the first Friends. But Lewis Benson is not simply concerned to understand the past. He does not urge us to be ruled "by the hand of the dead." Rather, he has worked to let us see that which is central and unique in the Quaker vision, and to identify the Quaker genius.

In 1943, Lewis Benson privately published a booklet

called *Prophetic Quakerism*, in which he set forth the truth he felt had been revealed to him about the nature of Quakerism. This work had a limited circulation in this country. Now it has found public recognition among Friends in England, having lately been published by the Friends Home Service Committee of London Yearly Meeting. *Prophetic Quakerism* seems to me to speak more clearly to the question we are here considering than anything now available in print.

Who, then, are we?

II

Anyone who takes the name of "Quaker" inescapably puts himself in the position of inheritor of the work and thought of a valiant band of men and women (and children, too) who were raised up in 17th century England for a purpose which they were convinced emanated from the mind of God. There is no doubt at all about what the founders of Quakerism considered their mission to be. They felt themselves raised up by God to demonstrate a new type of *Christian community life*—new, that is, since the days of the apostles. The first Friends not only preached but demonstrated in a corporate way that the living Christ who inhabits the individual heart by faith can and does lead disunited and even antagonistic human beings into a divine-human community where purity is actively known (because He supplies it) and where all members bear one another's burdens with the fullness of that compassion which is the Master's own (because He supplies it).

As *Prophetic Quakerism* states: "The Quaker movement was understood by early Friends to be a God-initiated movement to restore primitive Christianity, re-establish the true standard for a Christian community and commence a new era in Christian history . . . Quakerism began as a world crusade for the re-establishment of the true church in all lands and among all peoples . . . By the 'true church' they meant 'the church which is the spiritual body of Christ—a people gathered by the life and power from on high, abiding in the power, worshipping in the power, acting in the power, keeping in the holy order and government of life (both inwardly in their own hearts, and outwardly in their assemblings and walkings) by the power' . . . Outside their own movement the Quakers looked in vain for a parallel demonstration of the Christ-governed church, and although they found millions who professed to be part of such a church, they could find no church where the rule and dominion of Christ was actually experienced as a living reality and which could not be caused to yield to some form of worldly power . . . 'The world would have a Christ but not to rule over them,' said Fox."

Quakerism is thus first and foremost a message about the reality of a "gathered people." Quakerism says that it is indeed possible for men to be gathered into a community which stands in a practical way within a spirit and power that is above and beyond all human power, yet which operates within mankind to establish that Kingdom of Heaven which Jesus said was "at hand." Quakerism says that there is a light available to human society which not only shows us what God's will is for us but also enables us to do this will in spite of our own wills, which so often seem to be in rebellion against God. In Quakerism, the source of this light, this power, is the living Christ—that One who comes inwardly through the door of faith "to teach His people Himself."

So while Quakerism is founded on the extremely personal experience of Jesus Christ received as a living presence and guide in the secret place of understanding at the center of each personality, its most fundamental dimension is an extra-personal one. It includes the searching by the individual for the presence of God; it includes selfless works of mercy and kindness done for all men. But first and foremost, Quakerism is the glowing message that there is an Eternal Word available to mankind but not of men, which

establishes whole communities in the power of Divine Love. This Word is the Word that is handed to us as waiting, worshipping groups wholly dependent upon and obedient to "Christ in us, the hope of glory." And it is the same Word for all, though spoken in degrees mercifully suited to individual needs, states, and conditions.

The Quakers found the true church to be the "communion of believers," even as Martin Luther said it was. But there was a vast difference between the visible form of this church as the Quakers worked it out under the leadings of the Spirit of God, and the "Protestant" church structure which resulted from the work of Luther, Calvin, Zwingli, and other reformers. Although Quakerism is so clearly a movement in spiritual reform, standing in the main stream of that great upheaval we know in history as The Reformation, it goes beyond Protestantism (or runs parallel with it, if you prefer) offering an alternative so compelling that Martin Luther himself would surely have recognized its noble claim, had he lived a hundred years later.

For the vision which Luther had of "the priesthood of each believer," he was never able to translate into terms of actual outward demonstration in church life. It remained for George Fox and his friends to discover that this great principle had a visible form, and to carry it to full realization. What else is the absolutely unique form of Quaker church life and government but the expression of this tremendous Reformation concept that true faith in Christ makes of believers not only "the freest of kings," as Luther put it, but "priests forever"?

The outward form of the true church of spiritual reformation which the Quakers brought forth is the free system of meetings for worship and discipline which we tend to take so much for granted today. It is a form in which hierarchy is absent, and without coercion from councils or synods. It is a form providing the fullest opportunity to base authority on the movings of the Spirit of God, and to receive Christ only as the living Head of the church. Yet nowadays, unbelievably, we tend to take this wonderful creation for granted, and even sometimes have tried to make it as much like the typical Protestant pattern as possible.

The principles underlying the Quaker form are few and simple, and it may be helpful briefly to review them at this point.

First, the Quakers say that the Church of Christ is made up of those who are in some measure being sanctified by the Grace of God, and being led by his Spirit; as Paul defines the church in his salutation to the Corinthians (I Cor. 1) . . . "them that are sanctified in Christ Jesus, called to be saints." Secondly, no one is made an officer in this church but by the Grace of God and inward revelation of His Spirit. Outward ordination and succession have no place in this community. Also, no one is excluded from occupying stations for special work and responsibility in the church. All are equal in the face of this possibility. Third, when differences arise in such a church, there will be an infallible judgment from the Spirit of God, which may be known in a general meeting, yet is not necessarily limited to it; nor is its infallibility based on the majority, excluding the fewer. This infallible judgment is seated only in the Spirit and power of God and does not attach to individuals or meetings simply because they occupy special positions within the church. Yet under the gospel, it is recognized that Jesus Christ has usually revealed His will in such cases through the elders and ministers of the church, or a general meeting.

III

Seen against all this, the Quakerism of our time seems—in the corporate sense—to be held captive in alien lands. For though we still believe in being led of the Holy Spirit individually, the awareness of what it means to be a people

gathered into a community of witnesses has become very dim. Quakerism has become a community which has somehow been taken captive and led out from the prophetic homeland which God has given it. We see this captivity expressed in the three main types or levels of Quaker corporate life today:

There is the liberal-philosophical Quaker stratum, which has kept the form of reformation Quakerism without its content. The emphasis here is on social ethics, the performance of good works, and sometimes the cultivation of individual religious experience which tries to by-pass the offices of Jesus Christ as Lord and Savior. Or this Quaker social gospel may have a more orthodox character. But in any case the burden of the message is works, not faith.

There is Protestant Quakerism, which exhibits only slight resemblance in form to reformation Quakerism, but looks to minister and Bible for its authority. This Quakerism has slowly but surely taken unto itself the structure of Protestant church life against which Quakerism is in essential disagreement as being a compromise on the form of the true church of Christ. As Margaret Fell, a staunch Protestant, cried out in her spirit when she heard George Fox preach in the church at Ulverston: "We are all thieves, we are all thieves, we have taken the Scriptures in words, and know nothing of them in ourselves."

There is the Quakerism of Quietism, in which the form of reformation Quakerism has been preserved with much of its content, but where the chief emphasis is on the experience of Christ-centered worship for its own sake, and on the high level of personal purity which this produces; but where there seems to be little openness to publish to the world the universal message of hope and salvation which is the gospel of that Christ who comes to teach His people Himself.

None of these three captivities exhibit the world-overcoming zeal of prophetic Quakerism. In none of them is there to be found a clear corporate sense of mission, that, as Robert Barclay wrote, "God is appearing in ten thousands of his saints; in and among whom (as the first fruits of many more that shall be gathered) He is restoring the golden age, and bringing them into the holy order and government of his son, who is ruling and to rule in the midst of them . . . establishing truth, mercy, righteousness and judgment again in the earth . . ."

Yet this is not at all to say that throughout the Quaker groups there is lack of fervor or Christian dedication or purity. There is much vigorous religious life among us, of a high order. But as a people we seem to be asleep to that purpose for which we were created.

There comes to me a conviction that there is a remnant among us here and there which still feels that the great golden-age movement of which Robert Barclay speaks, has never really stopped. The world-overcoming demonstration of the early Quaker community still appears to some as a contemporary reality—a tremendous matter of the here and now. Although we are a people infected with the delay and rigidity which comes from disobedience, God's saving activity has never ceased to confront our society with its demands. Like Hosea, dimly we sense that once having entered into a covenant with a people, God never lets that people go. God is still calling us to show forth to the world that final type of Christian community life which knows no master but Jesus Christ in all its decisions.

Prophetic Quakerism does not deny that Jesus Christ will come in an apocalyptic sense, as the Bible says He will. But because He has come already to us inwardly as an invisible but none the less compelling and heavenly leader, we are already taken up in an end time. He has come to us as individuals and as individuals He has gathered us into the power of His Name; then He has made us into the beginnings of a divine-human community. And we have known that a word has been spoken to us which was not

our own word, leading us to see experimentally what the true church is. It is that body which is willing, in the depths of humility and suffering, really to do the will of God. It is that body which knows that its power to respond, as well as its source of revealing light on what God's will is, is the living Christ who is not bound by priest or book.

IV

Finally, may there not be a striking parallel between our position today and that of the people of Israel in the time of the Babylonian captivity? Many of the Jews adjusted quite easily to the strange and opulent culture of the Babylonian plain. Many prospered, and life for many was a good deal easier than it had ever been in Jerusalem. Marduk, the Babylonian god, seemed a powerful god indeed. But always a faithful remnant remembered the covenant Israel had with Yahweh, and to these the remembrance of the holy land and city which Yahweh had given Israel was always fresh. Then came the time when the turn of events made it possible for the people of Israel to return to their homeland. Jerusalem lay in ruins, its wall destroyed. The leaders of that slow process which was the return from Babylon saw at once that the walls of the city must be rebuilt.

Nehemiah, visiting the city for the first time, records (Neh. 2:17-20): "Then I said unto them, Ye see the distress we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach. Then I told them of the hand of my God which was good upon me . . . And they said, Let us rise up and build, So they strengthened their hands for this good work . . . Then I said unto them, the God of heaven, he will prosper us."

Dear friends, the work is great and large, even as Nehemiah said; and we are separated upon the wall, one far from another. "In what place therefore ye hear the sound of the trumpet, resort ye thither unto us; our God shall fight for us."

From "The Time Has Come"

In 1652, which will very shortly be three hundred years ago, George Fox discovered that all over England, especially in the Yorkshire Dales and around Pendle Hill, there were hosts of Seekers waiting to be "found." He found them and gathered them, and out of them formed the Society of Friends, which became something like sixty thousand members in his life time. There are twice as many unattached seekers in our day as there were in his day, waiting to be gathered and brought into a live spiritual fellowship. Why don't we undertake the important business of gathering them and making them "happy finders"?

We need to realize more clearly than most of us do realize that our world is desperately sick, and the political physicians do not know the remedy. They cannot heal the hurt from which the world is suffering. Nothing but spiritual recovery will do now. This means one clear call to us Quakers to wake up and take up our divinely given task in this critical hour of human history.

RUFUS M. JONES in
THE AMERICAN FRIEND, 1948

CORRECTION AND APOLOGY

The editor takes sole responsibility for an error in the editorial, "Shall We condition Minds or Educate?" in our issue of December 20, 1951. The institution referred to is not Ohio University at Athens, Ohio, but Ohio State University at Columbus, Ohio. We are sorry for this error which placed Ohio University (entirely innocent of the action referred to in our editorial) in a light that is definitely false. We extend our apologies to Ohio University.—The Editor

Good Reading for the New Year

REVIEWS

Good Neighbors, by Elizabeth C. Gardner; The Bethany Press; 32 pages; 50 cents.

This booklet is a practical exposition of the lawyer's question to Jesus, "Who is my neighbor?" It is full of suggestions for families who want to live the Christian life in their immediate community. Are you ever provoked by the actions of the folk next door? Who would not answer that question in the affirmative? But when we are, do we take positive action rather than negative? How do neighbors cooperate? How do we overcome prejudice? Do we share in both our neighbors' sorrow and joy? Are we actively interested in our neighbors' religious welfare and what we as a family can do to help? These are some of the questions asked and in a very practical way answered by Elizabeth Gardner. This book might well be used as a study book by a parent's group or a young adult Sunday School class, as well as for the individual family.

Truman Whitaker

Enjoying the Bible at Home, by Anna Laura Gebhard; The Bethany Press; 32 pages; 50 cents.

This little booklet will be of great help to parents who are anxious to make the Bible a meaningful book to their children. The suggestions which Anna Gebhard offers for reading the Bible aloud in the home, for the telling of Bible stories, and for memorization are valuable. Suggestions for family activities and Bible games are extremely helpful in making the Bible come alive for children. Have you ever thought of acting out the parable of the Good Samaritan, for example, as you and your children study the Bible? "Daddy may find himself pressed into service as the Good Samaritan donkey . . . but when children have a chance to identify themselves with the persons they read about, the Bible stories become more real." A very helpful chart at the back of the booklet shows how the family grows in its use of the Bible. Listed by ages are the levels of understanding, portions of Bible which are meaningful, scripture to memorize, activities to increase Bible enjoyment and resources to enrich understanding. Parents who are interested in giving their children an appreciation for the scriptures will find this booklet rewarding.

Truman Whitaker

Preaching from Prophetic Books, by Andrew W. Blackwood; Abingdon-Cokesbury; 224 pages; \$2.50.

Here is another book from the pen of Dr. Blackwood in his keen concern for the minister of today and his message. Truth is timeless and the messages of the prophets who were commanded of God to speak to the needs of their generation still have direct application to the human needs of our time.

Those familiar with Dr. Blackwood's works will note his strong and continuing emphasis on a Bible teaching ministry. He states in his foreword the need for "more pulpit work meaty in substance and simple in style, well cooked and served warm!" To all ministers, but particularly to younger ministers, the author presents the challenge to live with the prophets one by one until we become acquainted with the person, his message, and the people and needs of his day. Out of this type of study will arise a deepened sense of mission on the part of God's messenger, and a new understanding of the applicability of the prophetic messages. The similarity of local and national conditions in the days of the prophets and in our own time is made evident, thus it is appropriate and necessary for modern ministers to see how God spoke to the people through these giant preachers of previous centuries.

Avoiding the problems with which critical scholars have wrestled, Dr. Blackwood probes deeper and lifts out the heart of the message which the prophets proclaimed with the authoritative "thus saith the Lord." The brief treatment given to seven of the prophets will serve very satisfactorily as a basic introduction to further and more detailed study of those writings. I am grateful for this publication and challenged to a more earnest and particular study of the prophetic books.

Paul E. Shugart

The Travail of Religious Liberty, by Roland H. Bainton; Westminster Press; 272 pages; \$4.00.

The liberty we unthinkingly enjoy to worship in the manner we prefer and the liberty we have in expressing our religious convictions have come to us at tremendous cost. The price of this liberty is measured in the lives of those men who were burned at the stake, who were exiled from their home lands, who were ostracized in the name of religion. This is a story of a great struggle which took place from the late 15th to the late 17th centuries between sincere men—both persecutors and the persecuted.

Roland Bainton uses the vehicle of nine biographies to tell this story—Thomas of Torquemada, John Calvin,

Michael Servetus, Sebastian Castellio, David Joris, Bernardino Ochino, John Milton, Roger Williams and John Locke. This is a good review of church history; however, it would hold the attention only of those who have a real interest in the subject of religious liberty and who have a desire to become better informed about this era of church history. The nine biographies do not stand out as clearly as might be expected. They fulfill the function of carrying the historical account along.

This book makes its real contribution in pointing up the struggle of exploratory thinking—the fresh quest for truth—against the status quo attitude of conservatism. It shows that religious liberty is freedom from doctrines which are irrelevant for ethical, Christian living.

David O. Stanfield

Meditations—Devotions for Women, by Grace Noll Crowell; Abingdon-Cokesbury; 128 pages; \$1.50.

In these days of so many books of devotions, one may be puzzled as to what to choose for the most help. This little book of twenty-six chapters is surely one of the most appropriate for us now. Speaking particularly to women, Grace Noll Crowell has chosen vital subjects and speaks to our condition, though the book was not written especially for Friends. The wide range of subjects deals not only with individual personal improvement, but with the problems of individuals as related to the world outreach of Christians. Each chapter begins with a Bible quotation, includes an original poem and remarks by the author, and closes with an earnest prayer. The book would be inspirational for both individual and group worship.

Anna O. Langston.

God and Man at Yale, by William F. Buckley, Jr.; Henry Regnery; 230 pages; \$3.50.

God and Man at Yale is a plea by a recent graduate for a return to Christianity and the doctrine of individualism. The reader is inclined, after a cursory reading, to dismiss the book rather lightly. In a day of curtailment of freedom of expression and "witch hunts," this criticism of academic freedom and defense of control of a college by its alumni and others who pay sums for its growth and maintenance should have little consideration. While Yale and its program is the chief subject, the author suggests that other colleges resemble Yale in that their Christian tradition is constantly being violated.

After a more careful reading of the book, two serious considerations arise. The author declares that there is antagonism toward Christianity constantly being expressed in the classroom and

in lectures, so that any presentation of the Christian message is feeble and apologetic, even by those members of the faculty in the department of religion. Recent studies of religion in Christian colleges tend to support this criticism. The other question concerns the teaching of economics, sociology and other allied subjects. The author is probably correct in stating that there is a wide difference between the teaching in colleges and the beliefs of the alumni and donors in general. Question: Do the teachers claim a freedom for themselves which they are unwilling to give to financial benefactors? Should the policy of the college be determined by the cooperation of teachers and administration and alumni and even students?

This book will make many people rejoice and become more adamant in their desire to limit freedom; it will make lovers of academic freedom angry; but it will induce a few to think seriously about the place and condition of Christianity in colleges which have had a Christian foundation. It ought to be recommended for the third group.

William J. Reagan

Intrigue in Baltimore, by Janet Whitney, Boston; Atlantic-Little, Brown; 296 pages; \$3.00.

Janet Whitney has written biographies of Elizabeth Fry and John Woolman, and edited the most recent edition of Woolman's Journal, but she is also known as a historical novelist. Her latest book, *Intrigue in Baltimore*, concerns the adventures of a young Irishman who encounters intrigue and friction in the political life of a city torn between North and South at the approach of the Civil War, and in the plantation home he had come to America to claim as his heritage. The novel's hero, Roger Bathurst, sent on a business trip to Illinois, met Lincoln in Springfield and chose to give his loyalty to the anti-slavery cause. A plot to assassinate Lincoln, the tragic story of a slave girl, a Quaker family connected with the Underground Railroad, and Roger's love for his cousin Jane, which must bridge the difficulties of opposite political views, make this an interesting and authentic presentation of life in that critical period of American history.

Mildred Blessing

A Friendly Mission: John Candler's Letters from America, 1853-1854; Indiana Historical Society Publications; 134 pages; \$1.00.

The mission of four influential English Quakers to present and support a memorial of their national body to American officials urging immediate and unconditional abolition of slavery

and the slave trade was in the tradition of George Fox's visits to rulers. It was an arduous duty for the elderly quartet, only one of whom was under sixty—10,000 miles in the six cold months, punctuated by nerve-racking interviews with governors and Washington authorities. One of the four, John Candler, an experienced observer and traveller, brought the keenness of the businessman and the fair-mindedness of one used to dealing with strangers to his absolutist evangelical outlook on slavery. An eye for significant details is matched by a facility of expression in which enjoyment nearly always triumphs over complaint. Historians will find much to quarry from his letters, which I feel that Candler intended to publish as well as to compensate his wife, who could not accompany him. Here in the letters of a devoted husband is the full force of evangelical Quakerism engaged in pressure politics, guided by the belief that "there is something in [the slaveholder] better than himself, to the authority of which he bows."

Thomas Bassett

A catalogue of films dealing with international relations, designed for use by educational directors of labor unions and other persons interested in labor education, has recently been released by the American Friends Service Committee. The 31 films analyzed in the catalogue were selected from some 150 films on international subjects produced during the past few years. The film catalogue is part of the work of a special project set up to study and encourage education in international relations among labor groups. The A.F.S.C. has felt that the 16 million members composing the American labor movement can play an increasingly vital role in influencing public opinion in the field of international affairs.

The Rural Church Department at Drew Seminary, Madison, New Jersey, has compiled a list of a hundred games for use by church groups. The bulletin, which sells for thirty cents, is not for professional recreational directors, but for local church leaders. It instructs recreational leaders in how to handle a crowd, what kinds of games to play, how to teach a game and how to get timid people to take part. This recreational guide may be ordered directly from Drew Seminary.

The military knows only how to destroy. We need to do a vastly more difficult work. We need to create tolerance, understanding, and good will in the world.

Justice William O. Douglas

QUAKER BUILDING AND BUILDERS—V

By ELEANOR W. TABER

KANSAS YEARLY MEETING

Kansas Yearly Meeting has decreased somewhat in membership and in number of Meetings, according to *Trends in American and Canadian Quakerism*. Nevertheless, Superintendent Merle Roe writes that they have six new Meetinghouses—at Emporia, Pratt and North Branch, Kansas; at Springfield, Colorado; and at Friendswood and Bayshore, Texas. Besides these, there are three new Meetinghouses at the mission stations in Oklahoma. Friends all over the country have collaborated in making these possible. Hominy Meetinghouse was completed in 1929. It is a frame building seating about 150 persons. The Osage Indians gave about \$6,000 towards its construction. The Meetinghouse at Wyandotte was built of concrete and local rock in 1928. The Indians contributed considerable labor as well as some funds toward it. Council House Church, finished in 1949, is built of hollow tile.

NEBRASKA YEARLY MEETING

Nebraska Yearly Meeting seems to be growing in Colorado, as the five new Meetinghouses are all in that state. Beaver Park Friends Church at Penrose, Colorado, has a membership of 58. It is situated on a high plateau which is irrigated with water from a stream rising near the summit of Pike's Peak. It is a farming community, with farms growing apples, cherries and alfalfa and averaging around twenty acres. A thirty mints' drive brings one to the National Forest with wonderful trout streams. The church is of cinder block, thirty by forty feet. The former pastor, John H. Oliver, was the master builder who led the members in the building operations. At the dedicatory service a collection was taken amounting to \$1,000, which covered the final unpaid bills, and made it possible to dedicate the church free from debt.

At Chivington, Colorado, there were only four Friends when the first Sunday School was started. There were 56 charter members in 1950, and since then thirteen persons have joined. The pastor writes, "There is an open field for evangelistic work and the people are hungry for real salvation. Chivington once boasted of sixteen saloons and was the end of the railroad. There is not one saloon here today, and the railroad goes through."

(To be continued)

It is the business of the church to comfort the afflicted and to afflict the comfortable!

Anonymous

Our World Missions

This page is provided in alternate issues of "The American Friend" by the Mission Board of the Five Years Meeting. Edited by Merle L. Davis.

WINGS TO AFRICA

By HELEN FLETCHER

Since new experiences are still the order of each new day here in Kenya, it is hard to realize that we have reached our destination and that we need to give an account of our journey before we settle to a more rigid routine. The swiftness of our journey has made it possible for us to gain many experiences here in Africa before we begin our regular teaching duties. It has been a profitable time of preparation and adjustment which should aid us in the coming school year.

Friends in New York Yearly Meeting helped us to start our missionary journey, as they have aided so many other missionaries as they go and return by way of New York City. On September 16 we new missionaries to Africa met for the first time since our Preparatory Conference when we were assembled with over fifty Friends from that area in the Montclair Friends Meetinghouse. During the program a recording was made for us to take to the Mission. Mrs. Edgar T. Hole, one of the earliest Friends missionaries to Africa, was present and sent a message on the recorder.

On September 18 at 3:30 p. m. we boarded the huge Stratocruiser which carried us so smoothly and safely across the Atlantic. We flew to meet the morning which dawned at 2: a. m. before we set our watches to correspond with ground time. We were too excited to be more than a little groggy with too much to eat and too little sleep as we landed in Shannon for breakfast an hour later. In another hour we arrived in London where we stayed for twenty-four hours before starting the next leg of our journey. In order to keep our party of eleven together we had the first reservations on an unscheduled flight. The B.O.A.C. was able to fill the plane to overflowing with passengers for Nairobi.

SIGHTSEEING IN LONDON

In London we were greeted by Mary Protheroe, a representative from the Friends World Committee. Mary graciously conducted us on a short tour in London, first taking us for a visit to Friends House. We saw Trafalgar Square, Parliament, Westminster Abbey, Whitehall, 10 Downing Street and the Palaces and Gardens. At Buckingham we glimpsed Princess Elizabeth and the Duke of Edinburgh leaving after a visit to her sick father.

We left London just before noon on Thursday, September 20. We flew across

Europe during the daylight hours but we had to look down almost five miles to see it. It was a clear day on the ground but the plane managed to find many clouds to fly above. There was one exception. As we crossed the Alps the difference between the plane's altitude and their altitude was not so great and we were amazed at their grandeur. We were able to distinguish the different phases of Alpine life from snowy peaks to green valleys and from icy glaciers to quiet lakes.

We barely saw Rome as we landed many miles outside that City of Seven Hills. It was 4:00 p. m. and time for tea while our plane was serviced. Leaving Rome we followed the Italian coast. We saw Mt. Vesuvius, Naples and the Isle of Capri before we climbed into the stratosphere to cross the Mediterranean just as darkness fell. When the moon rose the clouds below us resembled billowing sea waves.

We landed at Cairo's desert airport at midnight for another surprise. Here we were taken into the city where we were to stay for a day. The B.O.A.C. provided good hotel accommodations for us whenever it was necessary. They also made our stay in Cairo more pleasant by providing us with a tour of the city including the Pyramids and the Sphinx. The children rode the camels.

That evening (Friday) we took off making a stop at Khartoum at 3:00 a. m. for tea (and fuel). Just after breakfast (Saturday) we were given our certificates for crossing the Equator. Another hundred and we landed in Nairobi. It was a lovely day just as we have found every day in Kenya to be.

ARRIVAL IN NAIROBI

Our journey, counting all stops, so far had taken four days. Now came our first period of adjustment to African ways. In Nairobi we found that it would be another four days before we could get reservations on the train which takes eighteen hours to go the 220 miles to Kisumu. Meanwhile we enjoyed our stay in Nairobi. We explored the city, learned to use its currency, and tried to adjust ourselves to other Kenyan customs. We hired a car and hunted animals in the National Game Park. The king of beasts, so sought after by all, eluded us, much to Steven Wilhite's chagrin.

Boarding the funny little wood-burning, mountain-climbing train the next Wednesday at noon, we experienced the other extreme in methods of travel. As we crept slowly into the Central Highlands and across the Rift Valley we be-

gan to see the Africa we had often had pictured to us. That evening after stopping an hour for dinner at Nakura we retired as soon as we boarded the train prepared for a sleepless night on the jerky, swaying cars. As in most cases of insomnia, we were soundly sleeping when we arrived at Kisumu at 5:30 in the morning. We were rudely awakened by American voices outside the windows calling our names. It was the whole Mission Staff who had gotten up at three in the morning to drive the twenty-eight miles down the mountains to meet us. They had also brought us a delicious breakfast which we ate with them beside beautiful Lake Victoria at sunrise.

WELCOME IN KAIMOSI

The ambulance was filled with our luggage and we found places in the various vehicles for the drive to Kaimosi. All the young missionaries, by now well acquainted, confiscated the Jeep and led the way with song. There was no doubt of our welcome by our new colleagues, but there was more to come.

Our cars waited at the mill until we were all assembled. Then the Boy Scout Drum Corps gave us a salute. Following the ambulance with its siren open our cars drove into the grounds between "a mile of smiles" as the school children lined both sides of the road to cheer us. We had been officially welcomed.

Settled comfortably though crowded, we at once found many places to serve. We have substituted for teachers, observed classes and methods of teaching, visited many schools, met school and government officials, begun organizing for next year, started language classes, and started to learn many customs of the African as we associate with them at the many meetings we have attended. We have visited numerous Friends Primary Schools. In addition we have visited Butere (C.M.S.) Teaching Training Centre and Vihiga Girls Teacher Training Centre (Government) near here. We planned a visit to Alliance High School near Nairobi and Kaguma Government Teacher Training Centre near Nyeri the last week in October. This was postponed a week due to the unfortunate illness of Mabel Hawthorne, but Louis Locke, Harold Wilhite, and I accompanied Everett Kellum and Helen Ridgway to Nairobi where we put Mabel on the plane for the U.S.A. We then spent the remainder of the week visiting those schools and meeting outstanding educators in African education. They were very anxious to help us and we hope to improve our own schools from these observations of what can be done.

Getting here before the next regular school term afforded us worthwhile op-

(Continued on page 12)

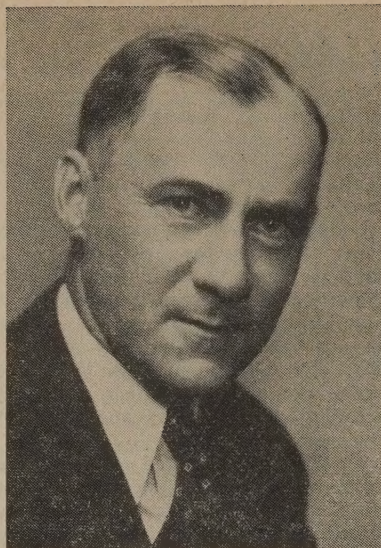
E. MERRILL ROOT AUTHOR OF NEW VOLUME

Ulysses to Penelope, by E. Merrill Root; Marshall Jones Co., Francetown, N. H.; \$2.00.

Approximately 1000 B.C. Homer sang of the great warrior Ulysses, his exploits, his gods, and his wife, the beautiful and wise Penelope who recognized neither time nor space as a barrier to her love for a truly great man. And though time changes many things, man, with his aspirations, yearnings, and conflicts, remains essentially unchanged through the ages. Thus, through the creative genius of the poet, E. Merrill Root, Ulysses lives again to become a symbol of greatness in a confused world. We now see the essential man—stripped of the warrior's apparel; we hear him speak; we are able to glimpse the great man's soul as alone and far from home his heart seeks reunion with Penelope.

Although written in sonnet sequence (58 in all), each sonnet is significant in itself, and independent of the others for clarity or continuity of thought; but each is a shining facet through which the integral self of Ulysses is revealed.

To those who appreciate true poetry, devoid of sophistication or surrealism, *Ulysses to Penelope* should prove a real joy. With his exquisite choice of words, Merrill Root creates a poem that breathes and glows, and is almost palpable. The wealth of imagery that is pres-



E. MERRILL ROOT

ent in all of his poetry is found here also. He is his own illustrator.

"I who have known the ocean some-
times fear
He is a tiger leaping on the land
To strike and rend it like a small
brown deer.
He purrs beneath the sun, benign
and bland,
Till he deceives us with serenity:
Then striped with the foam, he
leaps, he tears,
With teeth of terrible surf . . ."

Ulysses' affirmation of his love for Penelope is expressed most beautifully and poignantly throughout his soliloquy as he recalls precious moments shared together in the beauty of a sunset that "leaves only smouldering crimson codicils," or under a moon "orbed in mountain-marbled light," ever impressing the reader that those who truly love can never be isolated by time or space, for "mutual love of beauty binds even the sundered in the heart's communion."

Into the rich and lyrical beauty of the sonnets is also blended the philosophy of a mature mind. Throughout the entire sequence one can hear reverberations of a distant and ominous sea, ever ready to leap and destroy, and one is ever aware of the great affirmative spirit of Ulysses, speaking through the poet, which, though weary and sad, bows neither to fate nor defeat, ever reaching forward toward the fulfillment of his highest dream, being made strong by a great and mutual love, and a faith in God. For even then the truly great man was aware of One greater than Pallas or Zeus.

"Something there is—rather I say
Someone—

Whence streams the splendor burning
in you and me . . .

The Light that shone before there was
a sun . . .

The God before the gods, Penelope . . ."

Indeed, this is a most timely book.
The undermining factors to character

CULTIVATE YOUR GARDEN

Gold is where you find it—
O no!
Gold is a seedling plant . . .
Enrich the soil
And see it grow!

LULU MINERVA SCHULTZ

LANDBOUND

How foolish to destroy our little world
When there are such new wonders to explore—
A greater universe to be unfurled,
New destiny we should be searching for.

If conquest-seeking but earth-level eyes
Turned upward on a night of stars to look
Through palomarc lenses at the sky's
Star-printed pages . . . read the living book

Of planets with their bright celestial gleams,
Would they not hasten rockets toward the moon
On travels of discovery—this dream's
Deep mysteries absorb ambition soon?

We are war's satellites, who whirl around
Destruction; moles of earth blind to the light
Reflected from our buried hearts . . . landbound,
Forgetting there is One who gave us sight.

LUCILLE COLEMAN

DYING NIGHT

The world progresses towards the truth
As age by age we upward go.
Man's day, by God's time, in its youth,
Is dawning! Waken, man, and know
That, gaining strength for blinding light,
You walk—or crawl—but know you are
Advancing to where dying night
Is wounded by the morning star.

FLETA PIERCE NEWLIN

WHAT IS MAN THAT THOU SHOULDST BE MINDFUL OF HIM?

Humanity, your race is no mean race.
Stand erect, walk proudly, bend the knee
To no one. God conceived humanity
In His own image in an ancient place.
Though once but dust, though dust again—you face
Unto the heights of heaven constantly;
And he who made you human set you free
To work for your return to Heaven's grace.

Your shining deeds are spires against the sky;
Compositely, your reach is high above
One human reaching. You personify
God's work, contain His truth, express His love.
Most godly thought of God since time began,
Your race is no mean race. God's son is *Man*.

FLETA PIERCE NEWLIN

and civilization which Ulysses witnessed—greed, superficiality, false pride, are not peculiar to his day. As Merrill Root points out in his preface, Ulysses and Penelope have special symbolism for us moderns. He says that we, too, have known the wars of Troy, “we also seek the grey rocks and windy olive trees of Ithaca; we also steer toward the star that is Penelope in our adventure toward the lost but everlasting values which we seek to regain.”

And the author leaves a challenge with his readers in his postlude:

“Leave the lives that are dying
Snug in the human mode:
Out on the lonely road
Follow a white star flying!”

Here is a supreme affirmation of life, made memorable by beauty—“immortal things, immortally said.”

Reba M. Thomas

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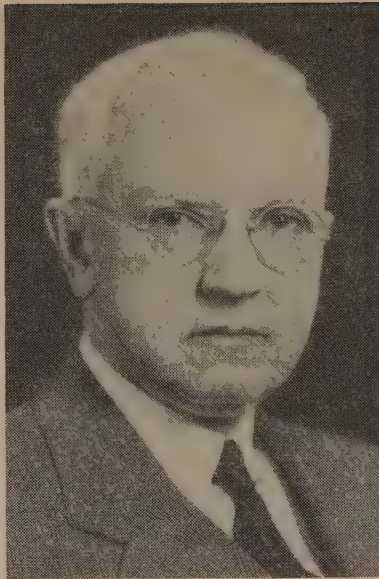
Everyday Religious Living, by Joseph Fort Newton; Abingdon-Cokesbury; 254 pages; \$1.25.

This devotional book by Joseph Fort Newton takes the everyday problems of Christian living and leads the reader to a higher concept of the Christian life. Dr. Newton, a preacher and spiritual counselor, gives warm friendly counsel and a new perspective to the annoying problems, fears and perplexities that trouble so many of us in these hours of confusion and chaos. Using a verse of scripture as a basis for the thoughts for the day, he gives his readers the key to new freedom, greater happiness and new strength to face the days ahead. This is a book for both young and old.

Olive G. Smith

WAR IS CONTRARY TO THE WILL OF GOD

The World Assembly of the Churches invited the Peace Churches and the International Peace Movement to prepare a statement on the Christian basis of pacifism. A joint conference of the above organizations met at Charney Manor, Berkshire, England, in April 1951, and again at Zeist, Netherlands in July 1951. On the latter occasion American Friends were represented by D. Robert and Elizabeth Yarnall and by Margaret E. Jones. Out of these gatherings have come four statements from the four groups represented, and these have been published in a small pamphlet entitled “War is Contrary to the Will of God.” These important statements are available at 10c each or 6c each for 10 or more from the Friends World Committee for Consultation, American Section, 20 South 12th Street, Philadelphia 7, Pennsylvania.



WILLARD O. TRUEBLOOD
1874 - 1951

Willard O. Trueblood, Friends Minister, passed away at Covina, California, on December 1. He was born in 1874 on a farm in the Old Blue River Friends neighborhood near Salem, Indiana. He was one of ten children of Jesse and Clorinda Letitia Trueblood, who were of old pioneer Quaker stock. The family life was marked by great simplicity, and at the same time was on a high cultural plane. Willard Trueblood began his education at the common rural district school, continued it in the Old Blue River Academy and later was graduated from the Friends Central Academy at Plainfield, Indiana. His college training was at Earlham where he graduated in 1902, and he later did graduate work at the University of Chicago and the University of Toronto.

Following his graduation from Earlham College, he served as principal of Vermilion Grove, Illinois, for two years, where Caroline Clare Stanley of Noblesville, Indiana, who was also an Earlham graduate, served as assistant principal. They were married in 1904, and served in Poughkeepsie, New York, where Willard was pastor of the Friends Meeting for the next five years. A call from Friends in Toronto was accepted in 1909, and Willard Trueblood served the Friends Meeting and studied at Toronto University, where he was placed on the honor roll and completed three years of graduate work.

In 1912, the Truebloods entered upon the pastoral duties of the First Friends Meeting in Indianapolis, which grew and prospered under their leadership. With the advent of World War I, Willard Trueblood continued his Ministry of Peace on Earth and Goodwill to

men. He was released from his Meeting for a period of service in Y.M.C.A. camps near Fort Harrison, where he ministered to new recruits. Following the war, he returned to his regular church work, where he helped to unite a congregation disturbed by the cross currents of differing views during the war. During their residence in Indianapolis, another little girl, Margaret, was born to the Truebloods, who had three children. Margaret Trueblood lived only for twenty-two months. Willard Trueblood, during his twelve years in the Indianapolis Meeting, was associated with many religious and educational activities of the community. He also served for five years as a member of the Board of Trustees of Earlham College and for ten years as Presiding Clerk of Western Yearly Meeting.

The First Friends Church of Whittier extended an invitation to Willard Trueblood in 1924 to become its pastor, and he began twelve years of service there. While in Whittier, he entered into every phase of pastoral work and community service with the same frank spirit, sympathetic feeling, conscientious sense of duty, wise and well-ordered programs which characterized all of his pastorates. He was a member of the Whittier Lions Club. In 1927, Whittier College conferred upon him the honorary Degree of Doctor of Divinity.

At the close of his Whittier service, Willard Trueblood was called by the Executive Committee of the Five Years Meeting to become their “Ambassador of Goodwill.” As such, he and Caroline Trueblood spent six years visiting various Friends Meetings throughout the country. He visited Friends work abroad for the Board of Missions and the American Friends Service Committee. He also joined the National Christian Mission under the leadership of E. Stanley Jones. As long as health permitted, Willard Trueblood continued to answer calls for Christian service. He served as interim pastor for Pasadena Meeting and also for Los Angeles First Friends Meeting. At the time of his death, he was a member of the California Yearly Meeting Evangelistic and Church Extension Board. Surviving are his wife, Caroline; three children, Ruth, Stanley Foster and Esther; and grandchildren.

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LUCILLE COLEMAN, 166 Park Avenue, Port Richmond, Staten Island 2, New York.

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The Sunday School Lesson

Prepared by RUSSELL E. REES

For January 27—A Hesitant Follower

John 3:1-12, 7:45-52, 19:38-42

When Kagawa became a Christian it meant cutting himself off from his family and friends. A decision to accept Christ was a serious one, fraught with consequences far greater than a similar decision for one of us. This was probably true also for Nicodemus, who was a Jew, an important individual in the community, and a member of the ruling body of Judaism. While it was serious for any Jew of his day, it was doubly so for a man of his position.

We have often spoken of the hesitancy of Nicodemus, we might also think of the courage required even to "come to Jesus by night." He must have been prompted by a deep conviction, and willing to put his position in jeopardy even to be seen showing a mild interest in this Galilean prophet.

His understanding of what Jesus was proposing was limited, for all he could say was, "We know that thou art a teacher come from God." At best this is merely a mental acceptance of the quality of Jesus' teaching. It was however a bold first step, and commitment begins with bold first steps.

Jesus always fitted his answers to the needs and abilities of the inquirer. His reply to Nicodemus was a tribute to the kind of man who was inquiring. Here he could give no easy answer. He must make his reply as deep as the nature of the man. So he said, "Ye must be born again." Mental acceptance, while necessary, is not enough. As long as one is hesitant, fearing his neighbors and the religious leaders, his commitment cannot be wholehearted. Christianity asks and demands a fresh new beginning, a new way of looking at the whole of life. Such a new beginning can be described only as a new birth.

What happens in the inward parts of a man cannot be judged from any outside judgment. Was Nicodemus born again? Did Jesus reach those inner depths where decisions are made which are eternal in their consequences? We do not know. The later glimpses given to us of Nicodemus show his continued interest and support of Jesus even to the point of defending him before the Sanhedrin. Farther than that we cannot go.

The question raised is pertinent to our own attitudes. What does Christian commitment mean to us? Is it enough to see Him only as a teacher come from God? Are we afraid of the speech of people? Do we hesitate to come out boldly for Christ and all that he means? Can we be "nighttime" Christians, be-

ing for him only where we think it is expedient? What does rebirth mean in terms of our ultimate loyalty?

How can we make a public profession, based upon a deep inward commitment, which will be for us what Jesus demanded of Nicodemus? Thomas was a doubter but he came to say, "My Lord and my God." Peter was hesitant but declared "Thou art the Christ, the Son of the Living God." the witness, as the New Testament uses the word, was a man who made a stand and took the consequences. He made no provisional decision, saying "If it works . . ." But like Martin Luther, the Christian at some point must say, "Here I stand. God helping me I can do no other."

Questions:

1. At what points are our hesitancies in regard to discipleship? How is the Cause hindered by our fear of people, and our lack of complete faith in God?

For February 3—The Woman Who Was Forgiveness

Luke 7:36-50

The word sinner is used with a double meaning in religious writing, even in the New Testament. To us it carries the meaning of moral failure or deliberate departure from ethical standards. But it often means in the New Testament ceremonial uncleanness, or failure to take advantage of the opportunity of the ritual requirements of religion. Of course the two were not completely divorced from each other, as the one who failed to be ceremonially clean was often morally lax as well.

The degree of the sinfulness of the woman is not shown, except as one feels it in the depth of her repentance. To let down her hair in public, to wipe his feet with her hair and to kiss the feet before the other guests was an act of great humiliation. Her sincerity can hardly be questioned, and Jesus did not question it. Whatever her sins may have been she was now truly sorry for them and in this public acknowledgment she humbled herself before Jesus, who looked at inward motives and sincere intentions, and recognized her as offering a worthy repentance.

Jesus was quick to forgive when repentance was sincere. Her past is not the question now. Her present attitude is all that counts. In fact, the very blackness of her faults, the depth of her sinfulness become a part of the beauty of the forgiveness. "Thy sins are forgiven." Like Christian in Pilgrims Progress, on the road to the

Celestial City, the heavy burden which she had carried for too long, rolled away, and she felt the loving care and unmerited forgiveness of Jesus.

Forgiveness is the final evidence of the love of God, and at the same time the severest test of our understanding of that love. It is made the touchstone of religion by Jesus. "If you forgive not men their debts, neither will your Heavenly Father forgive your debts." Justice thus is caught up in something finer and nobler and more divine.

The parable illustrates the statement. If forgiveness were easy it would not be so profound. And those who have experienced it must know how, more than anything else, it breaks our hard hearts. Rufus Jones tells how he went fishing one day when he had been left at home to care for the live stock, and when his mother returned, finding that he had disobeyed her, she took him up to his room, kneeled down beside him and prayed for him. If she had punished him he could have accepted that as a just reward. But when she forgave him, and sought for his reform by carrying him in prayer to God, his boyish heart was touched by it.

When men learn to forgive they become in a sense, God's representative to those forgiven. We know all too little about this profound experience. To stand on our rights, to judge by some stern standard of right, to criticize and condemn, that we know all too well. And we also know how selfdefeating it usually is. The Pharisees knew justice; Jesus taught the world forgiveness. He rises to his final, divine majesty, not when he drove the money-changers from the temple, but when hanging on a cross he prayed, "Father, forgive them for they know not what they do."

Questions:

1. What experiences have you had in forgiving others? What is the hardest thing to forgive?

2. Has Christian theology rested too heavily upon justice, not enough on forgiveness? What are the results of this reliance on the idea of justice?

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

WINGS TO AFRICA

(Continued from page 9)

opportunities to get our bearings before being plunged into the work. We hope to profit by these experiences and do a good piece of work.

We have witnessed many other events during our short stay here, the latest, and most outstanding of which was the celebrating of the Ragoli Bible at Vi-higa November 18.

I pray that I may make the most of this opportunity for helping to carry out His purpose for all His people.

Friendly Life — Far and Near

The Friends World Committee office in Philadelphia is still receiving urgent requests for Friends World Conference Study Booklet Number 1. It is out of print. Would Friends or Meetings having used or unused copies they no longer need be willing to send them to Friends World Committee, 20 South 12th Street, Philadelphia 7, Pa.

* * * *

Theodore Benfey, Assistant Professor of Chemistry in Haverford College, has been elected President of the Society for Social Responsibility in Science. The late James Vail was Vice-President. This organization has as its purpose the constructive use of all scientific development. Its rise was incited partly by the coming of atomic fission and development.

* * * *

R. Ernest Lamb, Director of the Building Fund, is now in California in the interests of the Building Fund campaign. He will return to the Central Offices in Richmond in February to continue solicitation for the Building Fund in other Yearly Meetings. Also itinerating in California Yearly Meeting are John and Dorothy Sinton, Irish Friends. The Sintons have visited Meetings in Ohio, Indiana and Kansas, and are now in Friendly visitation in California.

* * * *

A "grass roots" peace workshop was held in December at Camp Mack, near Goshen, Indiana, with representatives of the three historic peace churches, Friends, Mennonites and Brethren, and of the Methodist church, attending. Resource leaders were Kenneth Boulding, well-known University of Michigan economist and Friend, and Dan West, Brethren leader. A similar informal conference-workshop was held in October of this year at Camp Mack, with sixty representatives of the historic peace churches meeting together.

* * * *

A brochure published by Friends of High Point Meeting, North Carolina, entitled "It's Taken Sixty Years," will interest Friends of High Point and Friends everywhere who are interested in church building. High Point Friends plan to build a new Meetinghouse on a tract of land on Quaker Lane, near the original home, "Quaker Woods," of the High Point Monthly Meeting, used before the present Central Friends Meetinghouse was built. The brochure contains excellent illustrations of the past and present Meetinghouses, with an impressive architect's drawing of the proposed Meetinghouse. Friends interested in seeing this brochure might

write Cecil E. Haworth, minister of the Meeting, at 213 Edgedale Drive, High Point, North Carolina.

* * * *

Ruth Morton, for sixteen years director of the community rehabilitation program of the American Missionary Association in the southeastern United States and Puerto Rico, has joined the American Friends Service Committee staff as field secretary for the Race Relations Program. Through this job she will serve as an advisor to personnel in the fourteen regional offices of the A.F.S.C. in their race relations work. This includes work in the field of job opportunities, housing, education and general community counselling. In two offices—in Pasadena and Des Moines—the program includes work with American Indians.

* * * *

The Executive Committee of the Friends General Conference has recorded its opposition to the proposal made by President Truman to appoint an ambassador from the United States to the Vatican. The statement declares, in part, "We believe this to be a violation of the fundamental policy of our nation from the beginning of its history. It would give recognition to one particular church as a political power. Such discrimination is contrary to our most deeply rooted convictions; no religious group should be given preference over any other . . . [This step] leads down the road to clericalism—the pursuit of power by a religious hierarchy. We believe in the free man in the free society and we desire to live in peace and unity with all Christians and those of other faiths . . . This proposal is contrary to our national and international interests and to the fundamental concepts of religious freedom and world brotherhood."

* * * *

"The Quaker Vocation — To Live Christianity" has been announced as the theme for the 1952 Friends General Conference, to be held June 20-27 at Cape May, New Jersey. It is hoped that the Cape May conference theme will tie in with the concerns of the Friends World Conference, and that both delegates to the World Conference and non-delegates would benefit from the fruitful discussions. Preliminary arrangements announced by Joseph Shane, Chairman of the program committee, include as speakers: Alexander Purdy, with the opening address; Cornelius Kruse, professor of philosophy at Wesleyan University; Patrick Murphy Malin, executive director of the American Civil Liberties Union; and Earl G.

Harrison, former dean of the University of Pennsylvania Law School. As in previous gatherings, the 1952 conference schedule will include worship, round tables, study groups and time for recreation at the seashore, in addition to thirteen public addresses. At the last Friends General Conference, in 1950, nearly 2,000 persons assembled at Cape May, among them about 600 members of the Junior and High School sections.

Friendly Fellowship

LOS ANGELES, CALIFORNIA — On Sunday morning, November 25, we realized the fulfillment of our objective during the past months—the dedication of our newly decorated sanctuary. In the beauty of this place of worship, we dedicated ourselves to inspire others with the beauty of Christ. Our pastor, Verl Lindley, brought an inspirational message and our Yearly Meeting Superintendent, Donald Spitler, assisted in the Dedication Service. Many visiting Friends were present. A dinner was served by the ladies of the Meeting following the service.

Lillian Laws

* * * *

BROOKLYN, NEW YORK—From *Friendly Contact*, the newsheet of the Lafayette Avenue Friends Meeting in Brooklyn, comes information about a new program of service being considered by the Meeting. The pastor, Marshall Sutton, has been active in contacting qualified persons interested in the needs of the people in the community immediately surrounding the Meeting. Several of these civic leaders were present in a December mid-week meeting to speak about these needs, with the hope that out of this informed concern would come real help for the needy in the vicinity of the Brooklyn Meeting. Among the speakers talking to the Friends group on unmet needs were representatives of the school system, the Neighborhood Council and the National Urban League.

* * * *

FRIENDSVILLE, TENNESSEE — Not many Monthly Meetings ago, Friends of Friendsville marked a happy occasion when our pastor, Calvin L. Gregory and his wife, Marie, returned from several weeks' services in North Carolina. After the adjourning Minute was read, the Clerk invited everyone to the Fellowship Room, detaining the pastors until all had gone. When they entered, they were completely surprised, for every available chair was taken, the exten-

sion table was extended to hold the gifts, and the floor took care of the overflow. Our hearts, too, were extended as this outward manifestation was of our deep appreciation for the Gregorys' five years of a ministry of love amongst us. During the absence of the pastor, the Meeting for worship is in charge of some minister of the Meeting, the young people, or is an unplanned and unprogrammed Meeting.

Lillian Hayes Peters

* * * *

ST. PETERSBURG, FLORIDA—The Friends Meeting at St. Petersburg, Florida, has adopted a Minute of tribute to Elbert Russell, who made his home in St. Petersburg during the last years of his life. The Meeting's statement reads, in part: "During the last five years, except for intervals of ministry and usefulness elsewhere, Elbert Russell has walked among us in St. Petersburg. We are aware of his long years of outstanding service to Friends and others; many have written of these. We want to bear testimony to how much he meant to this Meeting and this city . . . The Meeting here gradually came to look to him for spiritual guidance, and instruction in all areas of human relations. The dedication of his own spirit to the service of Christ was contagious. He always gave encouragement to any plan or project which looked toward the diminishing of racial or religious prejudice or a better opportunity for the under-privileged . . . In this ministry in the Meeting for Worship, and in the many lectures he gave at our tea-meetings he showed his rare gift as a teacher . . . His leadership was much in demand in all the leading churches of the city . . . He and his wife were planning to visit all the Friends' Meetings in Florida this year . . . As Elbert had wished, death came while he was still holding lines of active service in his hands. The impression persists that he is yet among us, that we can still feel his kindly, gentle personality reaching out to us. His influence in our Meeting and in our city will not soon pass away."

In the Larger Circle

Refugee children living in a camp at Bad Salzueflen wanted to help flood victims in Kansas, despite their own meager resources. They managed to collect enough coins from their number to total about a dollar and a quarter, which they sent to the United States through an agent of the World Council of Churches. (WP)

* * * *

American Protestants, with their multiplicity of denominations, were likened to an "ecclesiastical zoo" in a speech given recently by Dr. Charles

Clayton Morrison, former editor of *The Christian Century*. He told a Conference on Christianity Unity that, "Unless a way is found to achieve some form of ecclesiastical solidarity, Protestantism is destined to be thrust out to the margins of our cultural and social order where it will exist as a dim survival of a light that failed."

* * * *

Charles P. Taft, who has announced his candidacy for the Republican nomination for governor of Ohio, is a former President of the Federal Council of Churches. He is actively identified with the present National Council of Churches and the World Council of Churches, and is also prominent in local religious and civic affairs.

* * * *

A pocket edition of *The Upper Room*, prepared at the request of chaplains for use in the armed forces, has been issued. The small edition, which measures 3½ by 4½ inches, is identical with the regular edition, but is handier for purse or pocket. Subscription price for the small edition is fifty cents per year. *The Upper Room* in Braille is available at \$2.00 per year.

* * * *

The National Council of the Fellowship of Reconciliation has gone on record as opposing the ratification of the

Japanese Peace Treaty and the accompanying Security Pact by the United States Senate. The statement, issued by A. J. Muste, pledges the F.O.R. "to do whatever we can to prevent our country from taking further part in the folly and crime of promoting the remilitarization of Japan." Although very critical of remilitarization, the F.O.R. statement recognizes that "it is gratifying that the Treaty is free from the punitive aspects which have often characterized such instruments in the past."

* * * *

In Brazil, all forms of racial discrimination have been outlawed under a national measure passed by Congress and signed by President Getulio Vargas. The act stigmatizes as a crime any refusal to treat on equal terms people of all races in hotels, eating places, schools, stores, etc. Stiff penalties are provided, and public officials will be dismissed if found guilty of discriminatory treatment.

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Original old oil paintings on canvas or wooden panel, water colors and pastels of such subjects as landscapes, historical events, portraits, fruit and flowers. I will also buy Currier and Ives color prints. Send description and price to: Robert Carlen, 323 South 16th Street, Philadelphia 2, Pennsylvania.

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For a catalogue and application blanks address:

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BIRTHS

LUTTRELL—To Marvin and Marjorie Gallagher Luttrell, a daughter, Victoria Lynn, on November 28, at Muncie, Indiana.

MARRIAGES

JEFFREY-KEESLING—Wanda Keesling of Muncie, Indiana, to William Jeffrey of Yorktown, Indiana, on December 7, at Friends Memorial Church in Muncie, Robert M. Jones officiating.

MCDONNELL-MONKS—Ethel Monks of Muncie, Indiana, to Lloyd McDonnell of Middletown, Indiana, on December 8 at Friends Memorial Church in Muncie, Robert M. Jones officiating.

DEATHS

HENLEY—Jesse A. Henley, on November 9, at Guilford College, North Carolina, aged ninety-two. He was born in 1859 at Back Creek, Randolph County, North Carolina, but moved when a small child to Deep River, North Carolina, where he retained his membership during his lifetime. His wife, Louella P. Henley, preceded him in death in 1936, a few months after celebrating their golden wedding at Whittier, California. Five children survive him: David E. Henley of Richmond, Indiana; Marvin J. Henley of Colorado Springs, Colorado; Anna Cohle of Guilford College; Joseph Henley of Cleveland, Ohio; and Laura Brown of Whittier, California. Also surviving are twelve grandchildren, ten great-grandchildren, and two sisters, Eunice Clair and Gulielma Gantham of Guilford College. Services were held at Deep River Meeting with Albert Newlin, Herschel Folger and Charles Thomas officiating.

LAWS—Benjamin S. Laws, on November 15, following a major operation, at Los Angeles, California. He was born near Corona, California, the second of three sons of Benjamin and Carolina Laws. In 1922 he was united in marriage to Lillian Leah Allen, daughter of

William and Anna Allen; thus began a beautiful companionship of 29 years, rich in mutual understanding and devotion. In 1927 he united with the Los Angeles Friends Church, became active in the interests of the church, and for many years served as Head Usher for that Meeting. His spiritual life was one of constant and steady growth; his concern for the moral and spiritual welfare of his fellow men made a deep and lasting impression on those with whom he came in contact in his daily work. He is survived by his wife, Lillian; two brothers, Jesse of New York and Charles of San Francisco; and a host of relatives and friends.

VAIL—James G. Vail, on December 11, in Delhi, India. He and Ruth Russell Vail sailed for India on August 28 of this year, expecting to spend two years as directors of the Friends International Center there. James Vail was long associated with the work of the Service Committee: his first appointment was in 1920 when he participated in the child-feeding program in Germany. He has also been a member of the A.F.S.C. Board of Directors for a number of years and Chairman of its Foreign Service Executive Board. Another undertaking for the Service Committee was a trip to Palestine in April, 1948, to confer with Arab and Jewish leaders in the Old City of Jerusalem during an "Easter Truce" called by the United Nations in the Arab-Israeli War. In 1939 he went to Germany to discuss with Germany's leaders the possibilities of helping Jewish refugees. James Vail was a retired vice-president of the Philadelphia Quartz Company and was at one time president of the American Institute of Chemical Engineers. He was well known for his writing and speaking in his professional field. Memorial services were held at the Third Street Friends Meetinghouse in Media, Pennsylvania, on December 15. The A.F.S.C. also held a memorial service at 20 South 12th Street on December 18. Ruth Vail has returned to the United States.

LOCAL MEETING DIRECTORY

ALHAMBRA, CALIFORNIA

Ramona Park Community Church (Friends) 1209 South 7th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Skokie 8157.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone Fairfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45; Meeting for Worship, 11 a.m. Vivian Schneider, clerk, 26 Lakewood, UN 6447. Eugene Kreves, pastor, 2805 Digby Ave., Phone PL 8911.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends. East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister. Phone 6-5735.

DETROIT, MICHIGAN

First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Detroit Friends Meeting, unprogrammed. Meeting for worship 11:00 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship, O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister.

JACKSONVILLE, FLORIDA

Meeting for worship and business on first Sunday only of each month, 2:30 in Swaim Memorial Methodist Church parlor. Recording clerk, Virginia C. Greenleaf, 2-4345.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 5 p.m. at 306 W. 39th. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m., Verl D. Lindley, Minister, Richmond 70716.

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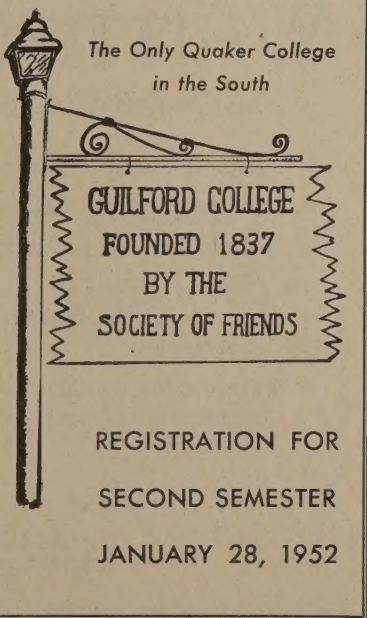
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REGISTRATION FOR
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JANUARY 28, 1952

LYNN, MASSACHUSETTS

Friends Meetinghouse, corner Friend and Silsbee Streets.
Bible School at 9:45 a.m., Worship at 11 a.m. W. Carlton
Jones, Minister. LY 57905.

MIAMI, FLORIDA

Friends Meeting at 55 S.W. 17th Road, 3:00 p.m., First-
days.

MINNEAPOLIS, MINNESOTA

Friends Meeting, 44th Street and York Avenue South.
Church School at 10:00 a.m., Meeting for Worship at
11:00 a.m., Richard P. Newby, minister, 4448 Washburn
Avenue South. Phone WH 9675.

MOORESVILLE, INDIANA

Friends Church, Main and Monroe Streets. Bible School
9:30; Worship Service 10:30; Gospel Service 7:30; Mid-
Week Meeting, Thursday, 7:30 p.m. Albert F. Bohnert,
Pastor. Phone 194.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones,
Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.;
Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wed-
nesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship,
11 a.m. Bible Study, 12 noon. Charles W. Mesner,
Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D.
Byrd, Pastor, 215 College. Bible School 9:45; Worship 11
and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW HAVEN, CONNECTICUT

Meeting for Worship each First-day, 9:45 a.m. in the
Common Room of Dwight Hall, Yale University. E. Wight
Bakke, Clerk. Telephone 3-1639.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and
15th Street Friends will be held at 221 East 15th Street,
New York City, from October 7th, 1951, to May 4th,
1952, at 11:00 a.m.

ORLANDO, FLORIDA

Meetings for worship at Sorosis House, 108 Liberty
Street, First-days at 11 a.m.; Monthly Meeting first First-
day at 10 a.m.

PASADENA, CALIFORNIA

First Friends Church, 2540 E. Orange Grove Avenue.
9:45 a.m., Church School; 11:00 a.m., Meeting for Wor-
ship; 6:30 p.m., Youth Fellowship; Mid-Week Service,
Wednesday, 7:30 p.m., Elmer Howard Brown, minister,
phones SY 6-3372, SY 6-7369.

PHOENIX, ARIZONA

Meeting for Worship at 4050 North 2nd Street each
Sunday at 11:00 a.m.; Charles Kelly, Clerk, 9112 North
3rd Street.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.;
Bible School 9:45 a.m., Worship 11:00 a.m., Christian
Endeavors 6:30 p.m., Evening service 7:30 p.m., Prayer
Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley
Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone
Filmore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School. First-
day at 11 a.m., Scarsdale Friends Meeting, 133 Popham
Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scars-
dale, New York.

SEATTLE, WASHINGTON

Friends' Memorial, E. 80th St. and 24th Ave., N.E.
Sunday School 9:45 and Worship 11:00 a.m. Take "22"
Roosevelt 80th St. bus. Milo C. Ross minister, Vermont
3579.

University Friends Meeting, 3959 15th Ave., N.E., Phone
Melrose 0502 or Melrose 9867. Religious discussion 10:00
a.m. Meeting for Worship 11:00 a.m.

SHREWSBURY, NEW JERSEY

Meeting for worship, 11 a.m.; First Day School, 10 a.m.,
in the Meetinghouse, corner Broad St. and Sycamore Ave.
For information contact Edna Carpenter, 55 New York Ave.,
Ocean Grove. Telephone Asbury Park 2-1197-J.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S.E. Meeting
and First-day School at 11 a.m.

TUCSON, ARIZONA

Friends Meeting, 129 N. Warren Ave.; worship, First
Days at 11 a.m. For information write 2221 E. 2nd St.
Phone 5-1139.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W.,
one block from Conn. Ave. Meeting for Worship First-days
at 11 a.m. First-day School at 10:30.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington
Ave. Unprogrammed Meeting, 8:30 a.m.; Church School,
9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeav-
ors and Groups, 7:30 p.m. Office address, 310 E. Phila-
delphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister.
Phone 43-467.

WICHITA, KANSAS

University Friends, University Ave. at Glenn. Church
School, 9:45 a.m. Worship, 11 a.m., 7:30 p.m. Youth
Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Lloyd
Gressman, Interim Minister. Rita Stopsdil, Associate Pas-
tor. Dial 2-3373.

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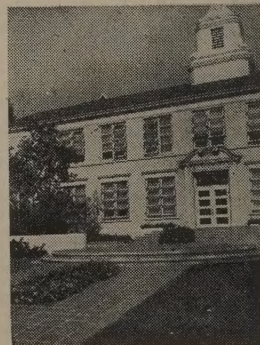
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